

NEW ENGLAND SPECTATOR.

A FAMILY PAPER, DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, THE ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, &c. AND THE CIRCULATION OF USEFUL INTELLIGENCE.
BOSTON WEDNESDAY, JANUARY 11, 1837.

Wm. S. PORTER, EDITOR & PROPRIETOR.

Spectator.

Boston, Wednesday, Jan 11, 1837.

American Board.

The donations for the month ending Dec. 10 are \$30,108, from the states &c. as follows:—
The second column shows the whole amount received since Aug. 1.

Maine	\$93	\$2,407
New Hampshire	635	2,502
Vermont	934	2,923
Massachusetts	5,931	50,957
Rhode Island	11	132
Connecticut	5,553	18,738
New York	10,191	25,612
New Jersey	1,812	3,035
Pennsylvania	2,241	4,067
Delaware	0	369
Maryland	10	336
Dist. Col.	0	35
Virginia	0	30
N. Carolina	50	94
Central Board	1,380	4,280
S. Carolina	0	0
Tennessee	35	269
Mississippi	172	235
Alabama	0	1,500
Florida	0	5
Georgia	0	3
South Carolina	134	158
Nova Scotia	0	12
Missionaries of Board	0	400
Unknown	5	51

The Central Board includes the District of Columbia, Virginia, and North Carolina.
The Southern Board includes South Carolina, Georgia, and East Tennessee.

It will be seen that Connecticut has done much more than any other state according to its wealth and population.

Instructions to Missionaries.

Answered Then, Sem. Jan. 2, 1837.

Mr. PORTER.—I send you the following account of an interesting meeting held in this place last evening. It was held in the church of the South parish, that being much more convenient than the chapel of the theological seminary. Two of the secretaries of the Board, Messrs. Anderson and Armstrong, were present, and Mr. H. A. American missionary to Syria, who is on a visit to this country.

The exercises were opened with an appropriate piece of music by the choir.

Mr. Anderson then stated the object of the meeting,—to give public instructions to missionaries of the Board, viz. Rev. A. L. Holladay, Rev. G. W. Layburn, and Mr. Wm. B. Stocking as school teachers. After prayer by Mr. Armstrong, Mr. Anderson read the instructions, an abstract of which I will attempt to give.

You are sent, said he, to the oriental churches of Christ. From them we have received the Christian religion, and the sacred scriptures.—They were once rich in faith, and from them went out an influence over the whole earth. But now they are poor, and churches in this western land, far beyond the utmost limit of the then known world, are enriched with "faith and utterance." We owe them a debt of more than ten thousand talents; and blessed be God, we are able to pay it. And you, dear brethren, we send on this errand; not with silver and gold, but with the gospel. God and carry it to that land from which it came to us.

You are expected to sail the present week, for Smyrna, where Mr. Layburn will be near you, from which he can exert an influence upon the neighboring continent, and on the large islands of Samos and Mytilene. You who are going to Otrium, will find yourselves plying between Smyrna and Constantinople, in which you will take passage, and also between Constantinople and Trebizond, on the Black sea at the eastern limit of Asia Minor. There you will take horses and travel 500 miles to Tabreez, and from Tabreez 100 to Otrium. At Smyrna, Constantinople, and Trebizond, you will find brethren who will gladly receive you to their families, and aid you on your way.

Mr. Anderson said that the instructions given were of miscellaneous character; and referred the missionaries to instructions given to those now in the field, with whom they will be associated.

Mr. A. further remarked,—

1. On the objects of the mission to the oriental churches. It is not to demolish them, nor to promote secession from them; not to produce directly external changes, but to affect the hearts of the people, and breathe into those churches the breath of life. Their religion is all external; they would on no account fail to keep fast day of the church, but would without hesitation, break every command of the deacon. You will perhaps ask,—Why not demolish so corrupt a church? Because it is yet to be proved if it may not yet be revived. It is radically different from the papal church. This western degenerate church treats all out of its own communion as heretics; the oriental does not. The western forbids the common people to read the Bible; the eastern circulate it, and encourage all to read it.

2. It is a subject we submit to your consideration, whether it is expedient now to send missionaries directly to the Mohammedans.

3. Consider also the expediency of giving so much attention to medical practice as is done at some stations.

4. It is necessary to study the strictest economy. A limit must hereafter be set to the amount allowed to each station. We can go forward no faster in the work, than the churches will support us by their contributions.

5. Nectarians. They are the most interesting

of the oriental sects. They were once active in sending the gospel to India and China; but now the spirit of piety has nearly or quite departed from them. It is not expected that you will attempt directly to demolish their religious rites nor reproach them for their superstitions; but be yourselves inflexible in a personal regard to the morals of the people. You are expected to leave the avarice, and go directly to the corrupt fountain, so as to affect the heart.

Finally, be strong in God. Our prayers and those of the churches go with you.

When these instructions were finished, the choir performed the beautiful piece "Daughter of Zion, awake from thy slumber," after which Mr. H. A. who has spent 14 years in western Asia, delivered an interesting address, in which he spoke particularly of the Mohammedans,—the way to gain influence over them,—the influence and importance of the scriptures.

The exercises were closed with prayer by Dr. Edwards, and the doxology by the choir. We all felt that it was good to be there; and may the influence of it long be felt and exerted in us as a deeper interest in the welfare of a perishing world.

Yours &c N. R.

Juvenile Anti-Slavery Societies.

DEAR BROTHERS.—There are four Juvenile Anti-Slavery Societies now formed in New York. Three of them have been formed since I have been laboring here. I have addressed several children's meetings, and endeavored to explain the doctrines of anti-slavery. Each of these societies has about 100 members. Each member is to pay one cent per week, to circulate the "Slave's Friend," and support their agent. There is a prospect of forming two or three more societies in the city. I shall form some I hope in New Jersey. Visit Philadelphia probably. Then come into New England. I hope to visit Boston in a few months; and form a Juvenile Anti-Slavery Society there, in connection with the free church.

There are many dear children in Boston, who would join such a society, if their parents are willing. Will you speak a word to prepare the way? I have preached temperance and peace to the children of Boston. I should like to instruct them in the great principles of Christian and personal liberty, and array the affectionate and warm hearts against all slavery. Will not the Boston children feel and pray for their little brethren and sisters in cruel bonds? who are not allowed to learn to read & learn about the blessed Saviour, and who are held and treated as property, as I have seen the boys on Boston common tear their feet and hands and their knees. Only let the children of Boston and of all New England get hold of slavery, and give a long and a strong pull and they will soon drag the monster down. The children of New York are taking hold with all their might, and they are determined the slaveholders shall let their slaves go. I hope we shall have a great children's anti-slavery meeting in New York next spring. Will not the children of Boston and of New England take hold and help the children of New York pull slavery down? Can you not have a great children's anti-slavery society meeting in Boston next spring?

Yours, HENRY C. WRIGHT.

Children's Anti-Slavery Agent.

For the New England Spectator.

Hints to Young Women.

Many young women are averse to matrimony, unless they have flattering prospects. A man must not only be respectable in morals, but unexceptionably favored in temporal affairs, in order to meet their approbation. Now, this idea is exceedingly injurious, because it abridges the usefulness of many females, and deprives well disposed young men from performing their duty. Upon a subject so near, holy, or even so much and so poorly employed, as upon matrimony. One says, "Such an individual is kind, exemplary man, but his looks don't please me." Another, "If such an one had a better income, or a more desirable occupation, he might do." Thus submitting the most important affair of life, to the control of wit and flippant fancy. I blame not young women for being cautious, but more caution will sometimes lead us astray.

Now this horror of poor good husbands, arises from a mistake of the ingredients that constitute a happy conjugal state. Abstract from this subject all romance,—all poetry,—reduce it to the right rule of utility,—make it as near as may be, a secular bargain, and it will be found that the comforts of married life are very little in extent. God has so ordered it, and thousands have discovered it, to their grief and mortification.

Every rational, industrious man will, generally speaking, answer the sober expectations he raises in the minds of others. But the trouble is, people expect too much. How often do we hear old married women express their disappointment in the color and complexion of their late; but upon right scrutiny we often discover that the fault (if there be any) is in their own disproportionate hopes. Perhaps, for example we may suppose an artisan, whose income is four or five hundred a year. This is a clever maintenance, and ought to satisfy any modest woman. But many are "soured by the want of it"—they reject such a man's proposals, and are disappointed in his expectations, or by seeing their objects, and then in order to secure his designs, to practice deceit and excite anticipations which his mode of life will not satisfactorily.

A YOUNG MAN.

John Welch and the Friar.

Mr. Welch was a Scotch minister, at Air, who, with several of his brethren, was imprisoned by King James VI, because they would not comply with his measures in ecclesiastical affairs. Afterwards, Mr. Welch left Scotland, November, 1606, and went over to France, where, in a little time, by the Lord's blessing on his diligence, he was able to preach in the French language, and was specially called to the ministry, first in one village, then in another; and afterwards was settled in St. Jean d'Angely, where he continued the rest of the time he sojourned in France, which was about sixteen years. There were many times persons of great quality in his auditory, before whom he was just as bold as ever he had been in a Scotch village.

While Mr. Welch was minister in one of these French villages, upon an evening, a certain Polish friar traveling through the country, because he could not find lodging in the whole village, addressed himself to Mr. Welch his house for one night. The servants acquainted their master, and he was content to receive this guest. The friar had supped before he came, and so the servants conveyed the friar to his chamber, and after they had made his supper, they left him to his rest. There was but a thin partition between him and Mr. Welch; after the friar had slept his first sleep, he was surprised at the hearing of a silent, but

constant whispering noise, at which he wondered very much, and was not a little troubled with it.

The next morning he walked in the fields, where he chanced to meet a countryman, who saluted him because of his habit, asked him where he had lodged that night?

The friar answered that he had lodged with the Huguenot minister.

Then the countryman asked him, what entertainment he had?

The friar answered, very bad, for, said he, I always held there were devils haunting these Huguenots' houses, and I am persuaded there was one with me this night; for I heard a continual whisper all the night over, which, I believe, was no other thing, than the minister and the devil conversing together.

The countryman told him he was much mistaken, and that it was nothing else, than the minister at his night-prayers.

Of said the friar, does the minister pray any? Yes, more than any man in France, answered the countryman, and if you please to say another night with him, you may be satisfied.

The friar got him home to Mr. Welch's house and pretending indisposition, entreated another night's lodging, which was granted him. Before dinner, Mr. Welch came from his chamber, and made his family exercise, according to his custom; first he sang a psalm, then read a portion of scripture, and discoursed upon it, thereafter he prayed with great fervor, as his custom was; to all which the friar was an astonished witness. After the exercise, they went to dinner, where the friar was very civilly entertained; Mr. Welch forbearing all question and dispute for that time.

When the evening came, Mr. Welch made his exercise as he had done in the morning, which occasioned yet more wondering in the friar, and after supper to bed they all went; but the friar wanted much to know what the night whisper was, and in that he was soon satisfied, for after Mr. Welch's first sleep, the noise began, and then the friar resolved to be sure what it was, so he crept silently to Mr. Welch's chamber door, and there he heard not only the sound, but the words exactly, and communications betwixt God and man, such as he knew not had been in the world. Upon this the next morning, as soon as Mr. Welch was ready, the friar went to him, and told him that he had been in ignorance and lived in darkness all his time; but now he was resolved to adventure his soul with Mr. Welch, and thereupon declared himself Protestant. Mr. Welch welcomed him, and encouraged him, and he continued a Protestant to his dying day.

Pastor's Journal.

TRACT OPERATIONS.

For the New England Spectator.

Tracts in Japan.

It is known that the 25,000,000 of Japan are by the laws of the empire rendered peculiarly inaccessible to Christianity. Popery once gained a wide spread among them, but in political revolutions its enemies obtained the ascendancy, the missionaries were put to death or expelled, and severe restrictions laid against the introduction of the Christian religion in any form. In these circumstances almost nothing had been done for Japan, either by the foreign missionaries or the press; but by the providence of God some advances have been made, and one Christian Japanese tract has now been prepared.

It is stated, that while Rev. Mr. Medhurst was residing in Batavia, a Dutch ship put in there, having on board a gentleman who had collected Japanese books, of which Mr. Medhurst obtained the use for three months. Mr. M. immediately employed Chinese copyists, and thus possessed himself of dictionaries in the Chinese, Dutch, and Japanese languages, from which he formed his Japanese vocabulary mentioned in the last issue.

The circumstances which led Mr. Gutzlaff to the preparation of the "Life of the Saviour," in Japanese are here detailed by himself in the following letter, addressed to the American Tract Society, and accompanied by the original draft of the tract, consisting of 94 pages (large octavo) or 47 leaves in the Chinese mode of printing, with a request that an edition may be lithographed in this country, and sent for his use.

Macao, May 16, 1835.

The Lord in his goodness brought three Japanese under my roof. They had lost in 1831, both the mast and rudder of their vessel, and were driven on your coast, where the vessel was wrecked near the Columbia river, and only three survived out of the forty. I thought twice on the eve of embarkation for Japan, I have always been prevented from going to that country. As however these people, after many adventures, were finally entrusted to my care, I thought it a sacred duty to acquire from them their language, in which they are well versed. After a great deal of trouble I could make myself understood; and I began now to instruct them in the way of eternal life, assisted by some works upon that language. By degrees (some of them understanding a little English) they caught hold of my ideas and rendered them into good Japanese. Thus we have gone on several months, from morning to evening, and I resolved upon writing for our mutual instruction the leading doctrines of our faith, viz. Redemption by the blood of Christ. In this they took great interest, and did their utmost to render me every assistance in the language; and in this manner the accompanying tract was completed. It contains the birth, life, and death, resurrection and ascension of our Saviour, and some parts of the Acts, in the most simple language, and will be understood by the common people, since we have been incessant in our endeavors to follow the genius of the language, consulted both an English vocabulary and a native dictionary, and also prayed for heavenly assistance. I thought it best to begin with the adorable Saviour, knowing that in him alone is our strength, and salvation through his name is also promised to the Gentile people. I send you the copy, that you may neatly lithograph it, which I should have done here, if there had only been an opportunity. Chinese books are understood in that country by the higher classes; but for the use of the common people, they must be paraphrased in their own language and syllabary. I chose the Katakana syllabary in preference to the two others, it being much plainer and less subject to misinterpretation. Mr. Medhurst's vocabulary has greatly assisted me, in making some progress in the language, and another work in forming the grammatical rules. It is the first of this kind, and though exceedingly imperfect, the Lord will lay his blessing upon it.

When our ship was on its way, I was visiting the shores of that interesting country, we may have many opportunities of scattering it among the people. Please to lithograph it in the form I send you the copy, and if you have an Chinese paper, use thin, white American. I trust a neat transcriber can accurately transfer it to the stone; the diagrammatic signs along the letters require very great accuracy, and I have, therefore, for his guidance, transmitted a syllabary.

Contents of the Japanese tract, "Life of the Saviour." 1. John the Baptist; 2. Maria; 3. Joseph; 4. Nativity of Jesus the Saviour; 5. His flight; 6. The preaching of John; 7. John preaches the great doctrine about Jesus; 8. John's imprisonment and decapitation; 9. Jesus rises from the dead; 10. Jesus opens the eyes of the blind; 11. Jesus feeds the multitudes; 12. Jesus drives out devils; 13. Jesus preaches; 14. Jesus heals the sick; 15. Jesus chooses his disciples; 16. Jesus teaches the doctrine of regeneration; 17.

Jesus teaches to love our neighbor as ourselves; 18. Jesus teaches to honor our parents; 19. To pay taxes to government; 20. Jesus exhortations; 21. Jesus teaches the forgiveness of sins; 22. Jesus explains the nature of the kingdom of heaven; 23. Transfiguration of Jesus; 24. Jesus repairs to the capital, his parables and teaching; 25. Jesus preaches for his death; 26. Jesus suffers and is crucified; 27. Jesus rises again; 28. Jesus ascends to heaven; 29. The outpouring of the Holy Spirit; 30. The disciples perform miracles and preach; 31. The doctrine of Jesus—Men are sinners—God gave his only begotten Son for the sins of the world—Our obligations to believe in him; 32. A prayer for the illumination of the Holy Spirit, to understand the word of eternal life and believe in the Saviour.

The whole is written to prove that Christ, the eternal Son of the Father, came to save those who are lost. The chapter upon the sufferings of the Saviour is longer than any other, for the heart must be moved by contemplating his dying love. The title, preface and the various chapters are written in the Chinese character, in accordance with the Japanese way of writing their books. Though the tract is very imperfect, the Japanese readers will certainly be able to learn from the personal, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Great care will be required to transfer it neatly and without any error to the stone. The more the Japanese will be able to read the more they will be moved by its truths, and the more they will be able to read it, the more they will be able to read it.

(Signed,) CHARLES GUTZLAFF.
A specimen page has already been lithographed, and confidence is entertained that the tract can be thus accurately and neatly printed in this country.

SABBATH SCHOOLS.

The Four Brothers.

We have recently learned some deeply interesting facts respecting four brothers and their families.

Three of the brothers, with their wives, were no pious. Of their eighteen children, sixteen were not pious. Of these eighteen children, only two of these eighteen children gave any evidence of piety; and their interest in religion did not countenance all their marriage to pious husbands. Four sons out of two of these families, died in the midst of life, impenitent. "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

The remaining brother, with his wife, were professed and devotedly the disciples of the Lord Jesus Christ. Of their nine children, all with all their wives, excepting one, were also professedly pious. A large proportion of the grandsons, and great-grandsons, were also pious. The mercy of the Lord is from everlasting to everlasting upon children's children; so such as keep his covenant, and do those that remember his commandments to do them."

From the Connecticut Observer.

Chinese New Year.

Singapore, March 20th, 1835.

To the Sabbath School of the first church in Hartford, Respected Superintendents and Teachers, and beloved Pupils.—In view of the fact that it will be just about a year since we last met, I thought I would just send you a few lines to meet you and address you in your Sabbath school capacity. I then remarked that I was as usual on the borders of two worlds; that though then in a Christian land, I was now to cross the dividing line and enter the heathen world. All this I have now realized and from amid the darkness of the heathen world about me, address a few lines to you who enjoy the light and unspeakable blessings of the gospel. To have been transported instantaneously from the state that was before me when last I addressed you, to the scene I am now in, would be more than any man could bear.

The Sabbath school teacher and pupil would be able to bear; but as we are now in the midst of a new year, I thought I would just send you a few lines to meet you and address you in your Sabbath school capacity. I then remarked that I was as usual on the borders of two worlds; that though then in a Christian land, I was now to cross the dividing line and enter the heathen world. All this I have now realized and from amid the darkness of the heathen world about me, address a few lines to you who enjoy the light and unspeakable blessings of the gospel. To have been transported instantaneously from the state that was before me when last I addressed you, to the scene I am now in, would be more than any man could bear.

The inquiry arose in my mind as I took up my pen, "why write this letter?" I might reply it will afford an opportunity of expressing the full sentiments of my heart which I cherish for you, or I might say the obligation your donation of \$25, which I have had the pleasure to bring to the heathen and to expend in purchasing tract of heaven for heathen souls, requires it. Neither of these render both you my dear friends and my dearer happy. This I should effect, could I portray to your minds, your situation contrasted with those about me, as it appears to me, and by my means incite you to new gratitude to Him who has made you to differ, and to pray with increased fervor for these your kindred, and in due season of you if it be the will of God, to come over and help them.

I have not the time to draw a perfect parallel. Look around your happy, thrice happy assembly. Select any pious individual you please, no matter if it be yourself, (dear friend) recount your blessings from the dawn of existence, the caresses and kind and guardian care of the same tender parents in ripper years, the knowledge of Jesus conveyed to you among the first names you learned, and think of the consolations daily flowing into your bosom from the throne of God and of the immortality you anticipate. Do this and I will introduce to you one who may represent to you millions, of whom I have already seen tens of thousands. This child was introduced to this world by parents, who valued it not, and would have considered themselves happy, could they be spared the trouble and expense of rearing it up. At length that natural affection which at first was smothered, kindles up at the smiles and pattering of the naked infant that clings to its only earthly protectors, which its Creator has mercifully provided; but presently another voice with superior claims, and the former is neglected,—she is provided generally with his rice, and left to associate with others as unfortunate and neglected as himself. No Sabbath school teacher meets him upon the Sabbath, for he never heard of either. By his

parents, perhaps, he was taught to fight the "goshu" and burn gilt paper to idol gods, at the appointed festivals, and in several instances, have witnessed, and have received from an early age a few lessons in gambling from the same paternal teachers. If sent to school, it is that they may learn that which, with the exception of some of the wisest and purest sayings of the deified Confucius, are illy calculated to secure or promote his morals. Thus unfurnished against the temptations that surround him, already an idolater, he eats and smokes his opium, and plunges in the lowest degree of infamy, never to rise. His natural faculties of intellect and judgment benumbed and "lost to all shame," he will lie, cheat, steal, and murder, and in this character stands upon the verge of a heathen's eternity!! I have not given you a more picture of the history of thousands, by way of example, by no means too highly shaded. Let me now inquire of each of you, had you been born under similar circumstances, can any of you say that the same had not been your character and condition? Say then will you not permit your souls to dilate with new joy and gratitude to him who has made you to differ?

Do I hear some of the little children and youth say, perhaps my teacher has said that Mr. Parker writes, but I am sure I do not; I cannot be pleased if he would tell some things he has seen and heard among the heathen. I have already written to other Sabbath schools some things I saw in Canton, and which possibly you may have seen, and in writing many letters to America have told many things about Singapore where I am spending a little time, in studying Chinese, and healing the lame, the sick and blind, expecting before you receive this letter to return to China, about 1000 miles from here, which after a voyage of 18,000 miles, does not seem much longer to me than a journey from Hartford to Philadelphia, did when I was in America.

There is one thing, however, respecting which I have not written to any one, which I think will be interesting to you. I refer to the Chinese New Year, which commences on the 19th of our January. At this time the Chinese have a festival of one week or more. They do no work—these shops and stores which are accustomed to be opened upon the Sabbath as much as any other day are now closed. New papers, containing the men's names or business, are put upon the doors, the tables before each idol or picture in every house, is loaded with fruit, sugar cane, betel nuts, oranges, candies, flowers, large wax candles, and incense. At sunset the evening before new year's day, men, and children begin to fire their crackers, (such as boys in America, fire upon training days) heaping their huge and playing upon various instruments of music and jargon; this was continued all night. The next day commenced the gambling parties. Scarcely every fourth or fifth house in each street, contained one, where ten, fifteen, thirty, or it may be in some places one hundred would be assembled to gamble, smoke opium, and quarrel. But it will interest you most to hear what a time it is to children. Those who have been nearly or quite naked, and very dirty all the rest of the year, are dressed out in the most extravagant manner, and those whose parents are able have a ride. There are men who keep little coaches to let. There are men who are dressed in very fine and costly, and they are of different classes, some resemble a Chinese junk. The dresses of the children to ride in are kept by the same person, so that the same carriage and dress answer for hundreds of children. This continues as I have mentioned for many days, during which all is noise and confusion. But for what is all this? perhaps you inquire. It is not because the parents love their children so much, but in this way they hope to please their idol, or imaginary god, and thus secure a favorable year, to themselves and families.

I shall mention a few things my young friends to show you how superstitious the Chinese are. According to their belief, the gods of joy is an "south-west." When a person first sets his foot on the day morning, he should walk towards the god of joy. The god of wealth is directly south, and should be met by those who wish to be rich. The god of mischief is on the north-east, and should be avoided. When going out of the door, turn inwards from five to seven o'clock, it will be fortunate. If between eleven and twelve at night, it will be ruinous. So you are that all I have described, is probably designed as an idolatrous act. This day and years go past, and the great Preserver of their lives and souls, and the Author of all their mercies is forgotten, and the homage due to Him alone, is given to graven images and false gods, and their souls are undone.

Now of one and all, let me ask if you will not think more of the heathen's pray more for them, do more to give them the knowledge of the Saviour of the world and the heaven where he dwells, and where all his followers will soon be. And will not some of you my Christian friends, evince your gratitude to your Redeemer, and your compassion for perishing souls, by consecrating yourselves upon the missionary altar? On the borders of this dark empire I lift up mine eyes, and look upon the abundant harvest, but it is too extensive for my mind to comprehend it all. Where are the laborers? A few are in the field gathering sheaves, and a few others are here preparing to reap. And thanks be to the Master of the vineyard, I hear of some in the academies, colleges and seminaries of America, who are willing and resolved to come. Are there not some in the Hartford Sabbath school, to whom this letter is affectionately addressed? Respected superintendents, teachers, pupils, parents and venerable and beloved pastor, under God, you must do the answer. Answer it in the affirmative, and the two objects of my letter are accomplished, and the third and paramount will follow, "the glory of God." Renewing my request for interest in your prayers, and accompanying this letter with my love, to your behalf.

I am yours affectionately,

PETER PARKER.

PEACE AND WAR.

For the New England Spectator.

War and the Gospel.

Having considered the pleas which are brought from the Old Testament in favor of war in my last—all which pleas might, with equal plausibility be brought in favor of slavery, concubinage, and polygamy, I now pass to those objections which are brought against our principles from the New Testament, the greatest of which is, that war is not expressly forbidden by name, in the gospel.

To this we answer, that the same plea might be brought in favor of slavery, dueling, suicide, polygamy, gambling, and a thousand other unchristian practices. Our Saviour and his apostles did not interfere with the existing relations of society as that would have brought upon them the charge of opposing government and setting up the New Testament as a new law, but in their preaching, they enforced such fundamental principles as laid the axe at the root of war, dueling, slavery, and every other vice. The gospel is not so much a code of laws, as a constitution, or statement of first principles, on which a code of laws might afterward be erected, suited to every clime and every age. If every vice and sin had been forbidden, by name, the gospel would have swelled to an unwieldy bulk, only to encourage, describe

and forbid the sins and vices of gospel times. To have forbidden crimes which then had no existence, would only have hindered on those crimes; and if all crimes were to be enumerated, unnumbered crimes would have been considered no crimes at all. Modern Mohammedans reason in this way, when they indulge in the use of distilled spirits. In imitation of our fighting Christians they say, "brandy is not expressly forbidden by name in the Koran."

Sins come in clusters. When a man commits one sin, he trespasses, not only against one precept of the gospel, but he sins against many and in some cases, all of them. When a nation goes to war, it is guilty of anger, revenge, covetousness, robbery, piracy, murder and all those crimes which necessarily enter into the very nature of war and form the cruel and painful parts of the dreadful mixture, and generally, it not always, in modern times, other ingredients are added, such as Sabbath-breaking, drunkenness, profanity, dueling, licentiousness, and a thousand unchristian and unchristian practices; and there is not one single individual virtue, which is spoken of with approbation by Jesus, or his apostles, that can possibly be mixed with the poisonous ingredients of that Grecian cup, any more than oil will mix with water.

Some men have said, "merry, love of enemies, forgiveness of injuries, &c."—Is it in war? How can those who are poor in spirit, who are poor in heart, who resist not evil, who do to others as they would be done by, who flee from persecution rather than resist it, who feed their enemies when hungry and give them drink when thirsty, who bless those who curse them, and pray for those who despitefully use them and persecute them, who when smitten on one cheek, turn the other, who recompense to no man evil for evil, who avenge not themselves but rather give place unto wrath, who are not overcome of evil but who overcome evil with good, who are not vain glorious, but are long-suffering, gentle, meek, who as they have opportunity, do good unto all men, who put away all bitterness and wrath and clamor and evil speaking, who are kind one to another, tender-hearted, forgiving one another, who walk in love, who do nothing through strife and vain glory, but who, in lowliness of mind, esteem others better than themselves, who put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering, &c., who follow peace with all men and abstain from all appearance of evil, and finally—I might fill a column with similar texts—have the spirit of Christ in them, and suffer for enemies, rather than make them suffer, and die that they may live,—how can the practice of any of these Christian virtues flourish in a camp? Every one knows, they would be thrust out of it, by nuisances or more likely, executed as a traitor. In fact, as said the celebrated Robert Hall, "War reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system, out of which almost all the virtues are excluded, and in which nearly all the vices are included." R. Hall did not go far enough. I challenge our opponents to produce one Christian virtue which can be practiced in war without a violation of the principles of war.

Those who defend war says Erasmus "must defend the dispositions which lead to war, and these dispositions are absolutely forbidden by the gospel." Now, if every ingredient, part, and parcel of war is condemned by the gospel, it is going further to condemn the whole system, than though it had been expressly said "Thou shalt not go to war." For the inquiry then would be, What is war?—What is meant by the word war? Some would say, War of ambition and conquest only are meant, others would say wars of retaliation and revenge also are meant—and thus there would be more disputing about what wars were allowed and what forbidden, what is war and what is not, than there is now—just as men now dispute about the meaning of the words in the divine command, "Thou shalt not kill." If a physician were called to a man dying of a mortification, and he should pronounce that every limb of the body was mortified, we should consider the sentence more decisive, than though he had barely said a mortification had taken place.

The apostle James tells us that "war proceeds from the lusts which war in our members." This text alone would condemn war. But if this text and all the texts, which I have quoted above and all that might be quoted, do not condemn war, then I should like to know, how our opponents would condemn slavery, polygamy, suicide, dueling, gambling, dealing in rum, and such things, by the gospel.

PHILANTHROPOS.

Peace Meeting.

Brunswick, Dec. 26th, 1835.

A peace meeting was held in this place on the evening of the 25th of this month, the supposed birth day of the Prince of Peace, at the Baptist meeting house, attended by persons of different denominations. The services were opened by Rev. Mr. Adams with reading some prophecies of the Old Testament, having relation to the spread of the gospel and the progress and triumph of pacific principles. An interesting address was afterwards delivered by him showing the evils of war in various particulars, such as its demoralizing effect on the soldiers, the immense expense attending it, the sufferings

world; his heart was filled with love to every body, no matter where they belonged. After he got through, the Captain told him he might be dismissed and go home, for with such feelings he would be of no use there.

I would only add, the interest of the meeting was sustained throughout, and the effect seemed to be decidedly good. I have noticed for some time past here, that the peace cause, as much or more than any other, secures an interest in all hearts; nothing excites a quicker sensibility; the announcement of the peace subject is the harbinger of glad tidings, a voice from Emmanuel's land, which stirs up the deepest fountains of the soul. But the interest here, so far as I have noticed, is connected, almost exclusively, with the total doctrine.

Mirror

THE OLD SAILOR'S TEST.—"I WANT A CHART!"—I was one day standing in the shop of my master, behind the counter, when an old sailor entered, and looking seriously at me, accosted me thus: "Young man, I want a chart!" "Yes, sir," I replied, "you shall have one; do you want St. George's, or the Bay of Biscay, or round Ireland, or the Mediterranean, or—?" "Stay, young man, stay!" said the old sailor; "youth is always in a hurry. I want a chart, but I don't want either one you have mentioned; they are useless to me. I want a chart which shall guide me to heaven, for I have lost my old one. Now, young man, do you understand me?"

I immediately conjectured that he wanted a Bible; so I took down a few, and showed them to him; when he selected one evidently much pleased at my readiness to serve him; he paid the price, and paid the money. After a few moments' pause, he turned round suddenly, and asked me whether I understood that chart? I told him that I could read it, and did so very often. "Of that," said the old man, "I have not the least doubt; but recollect, that is not sufficient: you must have it in your life and conversation, before you will receive the benefit; you must love this chart; you must make it your sole guide through life's maze; and, in entering into the dark and narrow, and, to many thousands, dreadful strait of death, you will find it beneficial—then it will be found indeed a treasure and joy. Therefore, make yourself acquainted with it intimately; lose no time, or a water-spout may burst on you, or a tempest arise and you are hurried into that strait, whether you know it or not! Good afternoon!" Then looking on me very kindly, and offering me his hand, he rejoined, "We shall meet again."

For a few moments I was speechless, such an effect had the old sailor's speech on me; but when I had regained my recollection, I began to question myself as to the truth of what the old man had advanced. I could not deny it; no, not a syllable of it. I was conscious that it was true: I felt myself, for the first time, as a sinner; and I determined to live more righteously. Alas! here again I erred; I was for substituting my own fancied righteousness for that blessed righteousness of my Savior—building on a sandy foundation, which soon, at the first attempt of the enemy, tumbled down: need I say that I often endeavored to build again on the same foundation, and as often found my attempts fruitless. I now began to despair; but God, who watches intensely all his creatures, pointed me, by the light of his Spirit on his word, to the Rock which is higher than I. I fled for refuge to the hope set before me—found pardon and peace, joy and grace; and I trust that I shall be enabled to set forth, wherever my lot may be cast, "the unsearchable riches of Christ."

London Pilot.

THE SACRED NAME.—Too many have the name of God—that great and awful name—in their mouth or ear, and have no corresponding thought in their mind; it passes with them as a transient sound, as soon over as any common word of no greater length, and leaves no impression. Perhaps there is less in their minds to answer it than most other words which men use in common discourse; for they have usually distinct thoughts of the things they speak of, otherwise they should neither understand one another, nor themselves, but might speak of a horse, and mean a sheep, or be thought to mean so. And it would no more move a man, or impress his mind, to hear or mention a jest, than a matter of life and death. But the holy and reverend name of God is often so slightly mentioned, as in common oaths, or in idle talk, is so merely taken in vain, that if they were on the sudden stopped, and asked what they thought on, or had in their mind, when they mentioned that word, and were to make a true answer, they cannot say they thought of any thing; as if the name of God—the All—were the name of nothing! otherwise had they thought what that great name signifies, either they had not named it, or the mention of it had struck their hearts! and even overwhelmed their very souls!

Sermon on yielding ourselves to God.

The Post Office and the Sabbath.

A missionary in the west, gives us the following illustration of the conflict of human with the Divine authority.

A gentleman and his wife, of highly respectable and intelligent character, who had enjoyed some early religious advantages, became deeply interested in the subject of religion, and I trust, experienced a saving change of heart. They made application, and were admitted as members of the church. The man had, for many years, been a post master, and exchanged the mail on the Sabbath. Soon after he entered publicly into covenant with God and his people, he began to feel unpleasantly about this part of his business. After reflection, and earnest prayer, he became convinced that, for him to transact such business upon the Sabbath, would be a deliberate violation of the sanctity of that day. He therefore, promptly wrote to the P. O. department, and requested, that, if possible, there might be an alteration upon the route, so that the mail should not arrive at that office on the Sabbath, as he conscientiously believed it was wrong for him to attend to it on that day; or, if such alteration could not be made, that he might be excused from opening the mail, when it arrived on the Sabbath; or, if neither of these could be done, that his communication might be considered as a resignation of his office. He was informed by the department, that neither of the things requested could be done; that his letter was regarded and accepted as a resignation, Jesus, possess of such a conscience, and such a decision of character. The church would soon wash her hands of one abomination; and the work of desecrating the Lord's day would be prosecuted by none but wicked men.

A beautiful meeting-house was opened for public worship in Blackstone village, Mendon, Ms., on Thursday, the 17th ult. It was erected by the Blackstone Manufacturing Company, who own the whole village. This company reside in Prov-

idence. The meeting-house is owned by the company, and is designed to be used in that way which, in their estimation, will best promote the interests of religion in their village. It is hoped the time will come when every manufacturing company will see it to be for their interest to follow the example of the Blackstone Company. The gentlemen, (W. & D. D. Farnum), whose village (Waterford) is about half a mile from Blackstone, give about one thousand dollars annually for the support of the ministry, and for a school, the benefit of both being given to their hands.

REVIVALS.

From the Connecticut Observer.

Revival in Fall River.

Fall River, Mass. Dec. 31st, 1836.

Mr. Editor.—This day closes a year—a year to the people with whom I labor of the right hand of the Lord. A brief record of what God has wrought among us this year seems due to the riches of his grace. It will not be unreasonable to preface this record with a sketch of the origin and history of the Congregational church in this town.

The village of Fall River has risen to its present population (7000) from some twenty families residing here twenty-five years ago. Until 1816 there was never a Congregational church in this place, nor in its immediate neighborhood. On the 9th of January 1816 the first Congregational church was organized by an ecclesiastical council convened for the purpose, and adopted a confession of faith and form of covenant embracing the great doctrines of grace, and rules of Christian fellowship taught by the apostles and adhered to by the blessed pilgrim churches of New England. At the time of its organization, it was composed of five members, three males and two females, three of whom were slaves. For more than seven years, the church was small and feeble, and without a pastor; during which time public worship in some form was usually maintained on the Sabbath.

In July 1823, their first pastor, Rev. Augustus B. Reed now of Ware, was ordained and installed. At that time, the number of members was about thirty. During his ministry which closed August 1825, eleven were added to the church. In 1826, Rev. Thomas M. Smith now of Cutskill, N. Y. their second pastor was installed. During his ministry which closed in April 1831, there was an interesting revival, which added sixty to the church, a large number of whom were heads of families. During Mr. Smith's ministry, ninety were added to the church.

At the time of my installation, July 7 1831, the number of resident members was about one hundred and twelve. Since that time there have been three seasons of revival of special interest; the first, in the winter of 1832-3, during which about fifty were added to the church; the revival, in 1834, during which about fifty more were added to the church; and the third during the present year. In the last five years, we have had but three communion seasons without additions to the church. Since my pastoral relation to this church commenced, two hundred and fifty-one have been received to the church.

Of the revival in 1836, I will speak particularly. When the year 1835 closed, it was with the church and congregation in a time of great spiritual stupor. Though attendance on the Sabbath, was in numbers good; the life and power of godliness, seemed neither to be felt nor desired. On the first day of the year, a meeting of the church was held for prayer. To the few who attended it was an hour of thrilling interest. It seemed as if the inquiry was there raised in some bosoms—'Lord what wilt thou have me to do?' Soon after the church resolved to appoint a season of fasting and prayer to be continued for three or four successive days. This season was observed on the 23rd, 29th, and 30th of January. The church met four times each day, and spent the time chiefly in prayer and confession of sin. Before the season closed, one individual found peace in believing. From that moment, the faith of many was strengthened, and effectual fervent prayer was offered continually. Special efforts also began to be made. A meeting for prayer was held at an early hour in the morning, another in the evening for prayer and preaching. This course was pursued for several months. In the mean time not only the pastor, but several members of the church, labored daily from house to house, and from heart to heart, to show sinners their transgressions, and lead them to the Lamb of God who taketh away the sin of the world. The influence of the Holy Spirit attended these labors, and one on the right hand, and another on the left bowed to the terms of salvation through the cross of Christ. For several weeks, the belief and inactivity of some members of the church, were appalling; and though many were inquiring what they should do to be saved, but few yielded to the terms of the gospel. At length the majority of the church appeared in earnest both in prayer and in beseeching sinners to become reconciled to God; and in March and April the work was great and marvelous. In those two months probably more than sixty were born again. The work continued, and cases of conviction and of hope occurred till midsummer. If all God's people had come up heartily to the work, and the public preaching, and the private personal application of the truth had continued, we know not why the work should have ceased till all were brought to the saving knowledge of the truth. But the pastor of the church, who was assisted occasionally by his neighboring brethren, for several weeks by a brother from abroad, began at length to sink amid the burden of effort, & the brethren & sisters too, simultaneously relaxed their labors, (probably through exhaustion) and the work gradually declined.

None professed publicly their faith in Christ, till after a full trial and careful examination of weeks and months, of the grounds of their confidence in Christ. At the communion in May, fifteen of the first fruits of the revival were received to the church. At the communion in July eighty, (six by letter and seventy-four by profession) were received to the church. At the communion in Sept., eight were received, and at the communion in Nov. five; making (with an addition in January) one hundred and nine received to the church in 1836. Others have hope in Christ, who may hereafter join the church. And several who were here from abroad, have joined where they staidly reside. Of the eighty who were received in July, thirty-eight are males. Of the one hundred and nine received during the year forty-eight are males. The whole number forty-six are heads of families, and about fifty were members of the Sabbath school before the revival. The great body of the converts are between eighteen and forty-five—a few are younger and a few are older.

The communion season in July, when thirty-eight of our church and forty-two females came forth before the great congregation, publicly to own Christ and take upon them the name of Jesus, God, presented a scene of solemnity and holy rejoicing such as we have never before witnessed. There you might see the Father and his daughter, the husband and his wife, the gray-headed of sixty-five and the youth of fourteen, together owning their Redeemer and consecrating themselves to his service. It was an occasion over which we believe the angels in heaven rejoiced. The means used and blessed in promoting this work of mercy, were the preaching of the word and prayer; Preaching the word publicly and from house to house; Doctrinal preaching—doctrinal preaching before and during the revival was much used and greatly blessed. And we are persuaded that when our congregations through the land are fed with the pure word, doctrinally explained and practically applied, and believing prayer, attended with faithful personal effort, offered, that sinners will be led to Christ, and receive him as the Lord their righteousness. The doctrines preached need not be specified; they were those usually called evangelical—the doctrines of our blessed pilgrim fathers—the doctrines of the gospel.

Some remarkable instances of conversions in answer to prayer, and in connection with personal effort, have occurred; two or three of which may be mentioned. Three members of the church, whose husbands were not pious, met daily for three months to pray for the salvation of their companions, and those three husbands became new creatures in Christ, and were received to the church the same day. Three other members (natural sisters) became exceedingly anxious for the conversion of their companions, and uncensured prayer was offered, and those three husbands found peace in believing the same week, and were received to the church the same day. A mother had long prayed and labored for the conversion of her baptized children, and three of her sons and one daughter became partakers of the grace of God, and are members of the church. Other cases scarcely less interesting have occurred.

The Sabbath school has been largely blessed, as above stated, and many new helpers in that cause have come forward. In one Sabbath during the summer you might have seen eight hundred and thirty pupils and teachers in the several Sabbath schools conducted by the members of this church—more than five hundred of whom were at our two vestries.

The present number of the church is over three hundred, about one third of whom are males. When we look at the recent origin of this church—its feebleness for several years the repeated visitations of the Holy Spirit which have been enjoyed, and especially at the harvest of 1836, we cannot but exclaim, 'What hath God wrought! Not unto us, nor unto us, but unto thy name, O God, give glory!'

ORIN FOWLER, Pastor of the First Congregational Church Fall River.

WORCESTER.—We learn from a gentleman who spent the last Sabbath at Worcester, that the Baptist church in that place received to its fellowship twenty-two on the day; one had been admitted by letter, and was restored; the remaining twenty had submitted to the holy ordinances of baptism—six two weeks since, and fourteen last Sabbath. Of this number, thirteen were males. Forty-three have been baptized since the commencement of the revival, and the work of grace seems to be deepening and extending continually.

There is a pleasant revival in West Millbury, where a church was constituted few days since, as we learn indirectly, under the labors of Rev. Harvey Fitz. Fifty or more are believed to have been made the subject of a gracious change. Watchman.

MISSIONARY INTELLIGENCE.

Christian Colonies in Heaven Lands.

We are permitted to give the following letter to Dr. A. W. Ives of this city from Dr. D. Bailey, American missionary in Siam, together with the accompanying article on Christian colonies. Our readers will remember that we have already published one article from Mr. Bailey on this highly interesting topic.—N. Y. Obs.

BANKS, June 7th, 1836.

Dear Sir.—I take the liberty to send you, enclosed, a copy of an article which I have recently written for the Chinese Repository. The subject is one of the first importance, as I presume, awakening a deep interest in America. I have thought it wise to present the subject to the American churches, as soon as possible, and therefore adopt this plan. I have recently written you a letter on the same subject, which will be a kind of introduction to this, it is not misstated. In that letter I press the importance of establishing a hospital in this city, wholly distinct from government, which shall be supported by the benefactions of Christians in America. I am now still more deeply impressed with the practicability and expediency of this plan. It is immensely desirable. The way is fully prepared for it. With the blessing of God, such an institution would here do wonders in opening the hearts of the people to receive the gospel. You have young physicians enough to supply hospitals among the heathen, and physicians too, whose medical services are not at all needed in their own country. Let these men enlist in the blessed work of healing the sick and publishing the gospel among the suffering pagans. This is the work which the Lord Jesus peculiarly delights to bless. I tremble for the loss of physicians whom God most emphatically calls to foreign service, but who still refuse to obey. How can they with joy render an account of their stewardship, who all their lives huddle together where they are not wanted? Let me hear from you speedily. Let me know how the cause prospers.

Yours, &c. D. B. BRADLEY.

P. S. I propose soon to answer a variety of objections that may arise against the establishment of Christian colonies among the heathen. I would be happy to answer any question relating to this subject which you may wish to propound. D. H. B.

BANKS, May 4th, 1836.

Dear Brother.—With much pleasure I have just perused an article in the Chinese Repository, on the subject of Christian colonies in the Indian Archipelago. This subject has long occupied a large place in my heart. I rejoice that it has been presented to the Christian public in your interesting and widely circulated paper. In gaining this position, this newly projected enterprise has come in possession of a lever whose power will be felt throughout the earth. I look upon it as a cheering evidence, that however chimerical the plan may be regarded by the world, and by thousands in the church, the people of Zion, and the hallelujahs of heaven. With all the heart that I feel disposed to give this cause, I am persuaded that I can render but little aid; but such power as I have, I will most freely give. I propose, therefore, the following communication, to show the practicability and expediency of establishing Christian colonies, or (as they may better be termed,) communities, in other parts of the heathen world besides those under the jurisdiction of the English. It may seem unnecessary to make such an effort at this early period, inasmuch as there are more favorable sites for such communities within the possessions of the English than it is probable will be occupied. But if it be necessary to present the whole world to the church as a field which ought immediately to be supplied with laborers, then surely it will not be inexpedient to show how large the field is which may be possessed by Christian colonies. I mistake not, and appeal for such colonies will be weighty just in proportion to the amount of population over whom it can be made to appear that exert an evangelizing influence.

To sustain the proposition that it is practicable to establish Christian colonies in the midst of governments which are purely heathen, I would remark: 1. The obstacles in the way of their establishment cannot be much greater than those with which the Christian missionary is called to contend. Christian colonies, having the same grand object in view as Christian missionaries, would be prepared to make no less sacrifices in its pursuit. The one would deem it no more necessary to have their pleasant habitations, and leisure and quietude, and estates for children, than the other. Certainly none ought to be allowed to enlist as colonists, who are not ready to face the frown of the world, the terrors of heathenism and death itself, from love to the Redeemer and his cause. If Christian missionaries can enter heathen cities in conquest, and pursue their object, as it is well known they can, why may not communities of Christian laymen do likewise? The latter surely would not be more liable to excite the jealousy of heathen governments than the former. So far from this, they would generally meet with a more cordial reception, and secure a firmer confidence in the hearts of the people. It is but too true that the heathen, wherever missionaries have gone, are more eager to avail

themselves of the blessings of civilization; which it would be the duty of colonists to offer them in connection with the gospel, than they are the simple truths of God's word, which it is the duty of missionaries more exclusively to present. Colonists may not perhaps be allowed to possess land labor; but there is scarcely a doubt that they would be permitted to turn their attention to most kinds of mercantile and mechanical pursuits, which would give them sufficient foothold for usefulness among the people.

2. The fact, that men of the world can reside in all parts of the earth, is at least a strong presumptive argument that communities of Christians may live wherever the love of their Master would lead them. Is it possible that worldlings have better passports to heathen lands than Christians? Judging from the conduct of the latter, one would unhesitatingly answer—Yes. Nay, one might think that Christian laymen have either no right to venture beyond the boundaries of Christendom, or that they are the least enterprising and courageous of all the descendants of Adam. Why have they suffered the wills of Africa to be settled with Komans and infidels of every description, while they themselves have huddled together in the few spots that gave them birth? Why have they asserted no claims to a share in leading the tide of civilization, and without a struggle all the seas, as well as 99-100 of the dry land, to men who favor the price of darkness? It is not because they have had no right to make foreign conquests. They have had a mortgage of "the kingdom and dominion and greatness of the kingdom under the whole heaven." And the most high God recorded this mortgage 2491 years ago for the assurance of his saints. It is not because they have had no commission to go into all the earth and possess it. It was the solemn injunction of the Savior of the world, as the charter was waiting to hear him to heaven, that his disciples should forthwith "go and disciple all nations," assuring them that all power was committed to his hands, and that he would be with them to the end of the world. To what, therefore, must we attribute the singularity in abstaining from the conquests of the primitive Christians, if not to criminal negligence, or the most shameful cowardice? Certainly they have always had facilities of intercourse and settlement among the heathen full equal to the men of the world. If the spirit of Christian benevolence has any attractive and conciliating power—if there be any virtue in the promises of the Almighty—if any faithfulness in the King of kings, we ought not to doubt that Christians, in the name of their Master, may go to the ends of the earth with far better prospects of success than mere worldlings. If the one class had been as desirous to win lost souls to heaven, as the other to gain wealth and fame, how glorious would have been the result—how enlightened, long ere this, would have been all the dark places of the earth! True it is, that Christian colonists could not hope to obtain a living by many of the means which worldlings adopt. But what disciple of Jesus will believe that in abstaining from all dishonest practices, they would deprive themselves of the least power of self-support?

[Concluded next week.]

Spectator.

Boston, Wednesday, Jan. 11, 1837.

TO SUBSCRIBERS.

Subscribers who do not give notice to the contrary before Jan. 1, will be regarded as continuing for the ensuing year. If any wish to discontinue, they must return, by mail, a paper with the name, residence, and the word 'stop' written on it, as soon as the subscription is out, or pay up arrears when due. If arrears are not paid, and no word sent us, we shall wait three weeks, and then publish the names as delinquent. All we desire is promptitude on the part of those who get subscribers, of those who pay, and of those who discontinue. We cannot afford to lose three or a dozen papers because notice is not given in season.

The friends of the Spectator need now to be active in rendering us their aid. Where it cannot be done before, word may be sent us by the representatives to the legislature on the first of January.

LUKE MORGAN of Beverly is authorized to receive subscriptions for the Spectator, in Essex county.

Will those members of the legislature, who wish well to the Spectator, request their friends to take it?

We send this paper to a few who are not subscribers. If they do not wish it continued, they can return it through the post office.

Rev. C. P. Grosvenor, H. B. Stanton and 'Amos Dresser' are carrying all before them in Worcester county. Mr. Dresser can gain full houses to hear his narrative of his trial and punishment in Nashville: Thus sympathy in his sufferings is, under God, made the instrument of making hundreds of abolitionists. They have recently held meetings in Gardner, Ashburnham Westminister, Fitchburgh, Athol, Holden, Rutland, Boylston, West Boylston, Paxton, Uxbridge and Millville. Rev. Mr. Lincoln of Gardner, Rev. Mr. Goodyear of Ashburnham, Rev. Mr. Grosvenor of Uxbridge, Rev. Mr. Emery of Fitchburgh, Rev. Mr. Sandford of West Boylston, and Rev. Mr. Cushman of Millville, Congregationalists; and Rev. Mr. Lovell of Fitchburgh, and Rev. Mr. Waters of Holden, Baptists, are friends of abolition. Rev. Mr. Mann, and Rev. Mr. Brown of Westminister joined the society after the meeting. Most of the other ministers are coming on to the side of the oppressed.

Mr. Dresser is expected to be at the annual meetings in Worcester South on the 19th, Worcester North at Fitchburgh on the 17th, Middlesex at Concord on the 24th, and in Boston at the annual meeting of the Massachusetts society on the 25th.

THE CONGREGATIONALIST is the name of a new paper at one dollar a year, published by Rev. Moses Thatcher, at North Wrentham. Brother T. is a fearless advocate of the fundamental doctrines of the gospel, and of human rights.

The number of signers for a convention on the 31st to form a Pennsylvania Anti-Slavery society, is upwards of 1600.

THE BOSTON PILOT has been discontinued for want of patronage. With all the jealousy of the leading Catholics in this city, and with the frequent change of name of their paper and with all the science and literature of Mr. Pepper and Dr. Bartlett they are unable to sustain a popish weekly here.

Non-Resident Church Members.

BA. PORTER. In your remarks upon the case stated in my last note, you make some inquiries. To the first I would reply, that we have such a rule as you mention, excluding members of other churches from our communion after a limited season of residence among us, unless they give satisfactory reasons for wishing to delay removing their relationship. The individual referred to refused to give us any reasons, and of course has been excluded from our sacramental table for

more than two years. During this time, he has occasionally gone to the place from which he removed, nearly forty miles distant, for the purpose of passing a communion season with his own church.

The church of which he is a member have been acquainted with the facts in the case, and yet take no notice whatever of the matter. The individual in question acknowledges no responsibility to us, or right in us to touch his case.

Now, sir, what can be done with such a man? He is with us expects to remain with us; attends meeting on the Sabbath, claims a large share of Christian confidence, and a right to interfere in the management of our church affairs; but refuses to unite with us; acknowledges no responsibility to our church rules; neglects most of the meetings designed for Christian edification, as well as some of the least public duties which are enjoined upon church members. What is our duty to such a man? In what light ought he to be regarded by us? I come to you for counsel, and believe I am not alone in needing it.

As you are accustomed to speak out on subjects touching the interests of the church and the good of man, I shall look with interest for your remarks next week. Yours, CLERICUS.

[We do not profess to be wise enough to advise in such a case, and hope able correspondents will give us their opinions on the subject. We think, however, that it is the duty of the church to pass a vote, and have it publicly known, that they do not consider the individual referred to as a worthy professor of the religion of Christ; and in their opinion, he should be excluded from the privileges of the church, until he gives satisfactory evidence of repentance, and returns to duty; and to communicate such vote to the church of which he is a member.]

The relation of an individual professor of religion to the universal church, as one body, and the relations of local churches to individuals residing among them, need to be investigated and settled. It strikes us, that wherever the body of Christ is wounded and dishonored, there should be power of applying the remedy.]

Supply of Ministers.

At a late meeting of the Synod of South Carolina and Georgia, the following excellent resolutions were passed. We would particularly call the attention of the church and parents to them; and beg that they will ponder, and pray over them, and then act accordingly.

Resolved, That it be earnestly and solemnly enjoined upon all our churches, and especially upon the ministry and eldership, to give this subject a place in their thoughts and efforts, and to seek out places, humble, and prudent young men, and lead them forward to the ministry.

Resolved, That Christian parents ought to consider it an honor to themselves and their sons, conferred upon them by the Great Head of the church, when the inclination of their children is turned by the Spirit and providence of God towards the holy ministry; and if the notions of their children seem pure, and their characters for talent and piety suitable, they ought by all means to encourage them to proceed, lest they be found fighting against God.

Judicial Oaths.

DEAR SIR.—I was very much gratified with the plain manner in which you gave your opinions, in regard to judicial oaths. I have had the same views for some years past, although my practice has been at variance with my professions, for I have reluctantly submitted to receive them in what I considered their mildest form. I would ask, what an honest believer in the gospel should require his believers to try to be useful to their fellow creatures on all occasions. Now, if I refuse to submit to judicial oaths, I must become an outlaw; I can perform none of the necessary public duties in society, nor give testimony in my courts of justice. I wish to know what duty is; and when fully convinced, I feel determined to follow it, if I stand alone in the world.

[We know not how the law is, but suppose that Quakers, and all others who have similar scruples, may hold office, and testify in courts of justice, simply by affirming, without the formality of an oath. If such exceptions are in favor only of Quakers, great injustice is done to such men as our correspondent. Ed.]

NEW PUBLICATIONS.

GARDEN OF EDEN.—A reprint of one of Fletcher's numerous works for children. It contains sketches of the natural beauty of Eden—the first inhabitants, their intercourse with God, their employment, their happiness, and their disobedience and fall.

FRANK, THE IRISH BOY.—This also is a reprint of a London book. It is a narrative of great interest. Frank was an Irish boy who very early lost his protestant mother, and was placed under the care of superstitious Catholics. Through the influence, however, of a protestant clergyman, he was rescued from their superstitions and cruelties, and became experimentally acquainted with the truths of the Bible. The book shows us the arts and intrigues of the Catholic priests, and the ignorance and superstition of the Catholic people generally, where the former have the power, as in Ireland. This little book will do more to enlighten our children and the common people, on the principles and practices of the Catholics, than any work we have seen.

We give the following as a specimen of the book.

"We do not worship the image, sir," said the priest, who at this moment entered the room with Jane Ryan; "we adore what the figure represents, not the representation."

Mr. Wilson turned round, and mildly replied, "I am aware, sir, that such distinction is made, in words at least, among the more learned of your communion; but I would without hesitation appeal to such of them, for instance, as the woman standing before us, whether she does not regard that image as an object of worship, and bow down before it as such, contrary to the express commandment."

"Jane Ryan," said the priest, in a voice of authority, "you do not call that figure your God, do you?"

"It is just as his reverence says," answered Jane, with a low courtesy.

"What she calls it," replied Mr. Wilson, "is of little consequence; the question is, whether she does not transgress the second commandment, 'Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above.'"

The priest interrupted him, "We have no such commandment."

"In your Bible you have," said Mr. Wilson.—"In the twentieth chapter of Exodus you will find it. In your catechisms I know it is omitted; but upon what authority do you leave it out?"

"Upon the authority of 'the church,'" replied the priest.

"Then does not your church rebel against God?" asked Mr. Wilson, "and setting his word aside, put itself in its place, and contradict his commands?"

"I did not come here to argue with you, sir," answered the priest angrily, "but to comfort an afflicted soul, and receive a penitent into the ark of safety, the true and only church of Christ." Then approaching the bell, he spoke to Frank, while Mr. Wilson, standing aside, poured out his heart in supplication for the child, to whom he seemed to have been so providentially sent.

It has already been said that Frank was of more thoughtful turn than most children of his age. What Mr. Wilson declared to him had not affected his mind very deeply. He felt that he was not altogether new; he had heard it from his mother; and he had seen many of the Bible members also, that in the same book, she used to find comfort when very much distressed, and make him sensible of any sin he had committed. This the mercy of God was shown towards him, poor destitute orphan, in causing some of the good seed sown by the hand of a pious parent, to spring up after a very long time; and thus was that precious promise fulfilled, which our Lord gave, concerning the assistance of the Holy Spirit in bringing to remembrance the things that had formerly been heard, as the words of God.

ANTI-SLAVERY DOCUMENTS.—Mr. Knapp has published in one pamphlet the following documents.

1. J. G. Birney's Third Letter—Vindication of Abolitionists.

2. Protest of the American Anti-Slavery Society.

3. To the people of the United States, or to such Americans as value their Rights.

4. A Letter from the Executive Committee of the New York Anti-Slavery Society, to the Executive Committee of the Ohio State Anti-Slavery Society at Cincinnati.

5. Outrage upon Southern Rights.

JOBAN'S GOURN.—The four chapters in this book are, Repentance—Self will leads to disappointment. The vanity of worldly pleasures. The folly of morbid sensibility. We cannot speak too highly of such sentiments as the following, incorporated in our Sabbath school book:

And how is it that people feel for sufferings at a distance, while they have no feeling for that which they witness every day?

I will mention several ways, my dear, in which this may be done. How did you feel when you were reading about the Chinese opium and smoking opium?

O, it made me shudder to think that people would chew and smoke such stuff, and poison themselves to death.

But, my dear, you have seen a great many people who chew and smoke tobacco, and snuff it too; yet you never felt shocked at their doing so. But tobacco is a more violent poison than opium. Even some wet leaves of tobacco placed on the stomachs have been known to throw people into fits, and produce death. And chewing, smoking and snuffing tobacco, will destroy people's health and take away their senses, as quick as chewing and snuffing opium. "Poor, ignorant, wretched Chinese!" say we, "they eat opium!" "Poor, barbarous, filthy Americans!" I suppose they would say of us, "they not only eat tobacco, but snuff it up their noses!" And how would you feel, my dear, if you were to read of people who were in the habit of eating something every day, that would make them act like madmen, and abuse and beat their wives and children?

I should feel shocked, indeed, mother; and I should want missionaries to go and tell them better. Well, we have people among us, who are in the habit of drinking intoxicating liquors; which produce all these effects. And to feel as much, in the case I have supposed, while we see the effects of drunkenness all around us, and feel our concern about it, is a false and sickly sensibility. And how do you suppose we should feel, if a great many of our people should come against this country, and kill one person out of every five hundred all over the land?

Without wages, obtained by robbery?

A planter in Alabama, about seven years ago, bought a tract of land, and planted it with cotton. He obliged them to work on the land six years and gave them no wages except barely enough food and clothing to keep them in a "working condition." During that time, these men, with the addition of a few more, earned enough money to pay the original cost of the land, to pay their own original cost, to support themselves and to give to the planter a clear profit of one hundred thousand dollars. The planter then sold the plantation, with the men and all pertaining to it, for one hundred and fifty thousand dollars more. This fact was related to me by a slaveholder from Alabama, though in different words. Now did this planter come honestly by his wealth? Had not these men a right to the fruits of their own industry? Did not this planter plunder them of their industry? Their property? Did he not rob them? He did, as much as if he had met them by night, and wrested from them the same amount. This man was hospitable, benevolent, paid 50 dollars a year to support a minister, and gave liberally to all benevolent objects. Was not the money which he put into the Lord's treasury the fruit of robbery?

I meet my neighbor, knock him down and take from his pocket ten dollars. I go to the treasury of the Foreign Missionary Society and say, "Here Mr. Hill, I have just knocked my neighbor down, and taken from him ten dollars, and want to give it to send the gospel to the heathen." Is it right for Mr. Hill to take that money, knowing how I got it? Would it be right for a missionary to go to preach the gospel, knowing that he is to be supported by that money? I meet my neighbor, seize him, and stand over him with a cowhide and pistols. Compel him to work without pay, and take what he earns, and go to the treasury of the Home Missionary Society and say, "Mr. Peters, I have one hundred dollars to put into your treasury." "That is right; we are glad that the Lord has put it into your heart to give liberally. How did you earn it?" "I compelled my neighbor to work for me, and he has earned three hundred dollars for me, and I thought I would give one hundred of it to home missions." "Did you pay him any wages?" "No indeed. Pay him wages? He is my slave." Is it right for Mr. Peters to take that money to send missionaries to the west?

An agent of the Bible Society in Virginia, goes to a planter, states the object of the Society, and pleads the cause of a world perishing for lack of the bread of life. The planter takes out his pocket-book, and gives him a fifty dollar bill and says, "I have twenty-five men working on my plantation, and they have made an abundant crop this year. They have earned me eight thousand dollars clear gain. I should be glad to contribute some portion of it to spread the gospel." "Did your men earn this fifty dollars?" "To be sure," says the planter. "I have no other way to make money." "What wages do you pay your men?" asks the agent. "Wages? they are my slaves. I bought them. These men themselves are my property. Their bodies and souls are mine to use as I please. Pay wages to my property? to my cattle? my 'chattel personal'! That is a good one." "O well," says the agent, "no matter, I am not concerned to know how you came by the money. So I will take the fifty dollars and appropriate it as you desire." But the agent does not know how he got the money. He knows he obtained it by robbing his poor brother of his industry. Has he any right to take it? Is it right for God's people to receive into the treasury of the Lord that which they know was obtained by injustice?

Now, dear brother, I know this world is to be subdued to Christ. For this I live. For this I am willing to die; and I doubt not that those who are engaged with me in this holy enterprise, are ready to live and die in the work. I know, too, that this subjugation of the world to Christ is to be accomplished, under God, by human instrumentality. But this instrumentality must be such as God can approve, or it will never effect the object. We must not spread vice and heathenism in one hand to obtain means to spread the gospel in another. Our divine Lord will not smile on such means. To impoverish and enslave our brethren in America, to obtain funds to enrich and redeem our brethren in Asia, must be an abomination in the sight of God.

The world has had one awful lesson on this point. The African was enslaved to rescue the American from bonds, and that by a Christian bishop. What has been the result? A cloud of horrors hangs over the civilized world. The church for two hundred years has been engaged in the work of imbruing God's image, and plunging souls down to hell. Christians have made Africa and America fields of blood. Now we are, as a nation and a church, converting native-born Americans into heathen, to get means to convert the heathen in India into Christians. We sell our brethren, we dehumanize man, we pursue immortal souls up to the throne of God, we invade the throne of the Eternal, and wrest the sceptre from the hand of the Almighty, to get means to elevate souls to heaven, and establish God's dominion over this world. This we do, when we receive into the treasury of the Lord the products of American slavery. Just so far as the foreign and home missionary operations, the Bible, Tract and Sabbath school causes are sustained by the contributions of slavery, they are sustained by injustice and robbery—by the price of blood—by the sale and destruction of souls.

Ought our benevolent societies to receive such contributions? Ought they to make efforts to obtain aid of such as are known to obtain their riches by fraud and robbery? Would they send agents to a den of thieves and robbers, or to a gang of pirates, to get money to spread the gospel? But slaveholders obtain their money in a way not a whit more honest. Yet we send agents to them and receive the fruits of their injustice and robbery to convert men's souls. And nothing tends more to quiet the consciences of these oppressors, than giving of their blood-stained spoils to the Lord. They rob the poor, and give it to the Lord; and conscience is silenced.

Now, dear brother, I am conscious of all the difficulties that encompass this subject. What shall be done? Shall the northern churches continue to carry on their benevolent purposes by such means? Our benevolent societies are all creatures of the church. I am connected with many of them. Am a contributor to them all. I long and pray to see the great object at which they aim the establishment of God's dominion over the world speedily attained. But I trouble for the

ark of my God, when I see it touched with blood-stained hands, and reared up by blood-stained money. I ask not, shall the great enterprise of sending the gospel to all lands be given up? Shall missionary, Bible, tract, Sabbath school, anti-slavery and temperance societies be given up? God forbid. May the work of the world's conversion go on with increased purity and energy. But can we always go on so? I am perplexed. I am in sorrow. I do believe the contributions of slavery are stained with tears and blood—are the price of broken hearts and ruined souls. The money which slavery casts into the contribution box, has stamped on it, the price of the sale of God's image—Yea, it is like the thirty pieces of silver which Judas threw down at the feet of the priests—the price of God's eternal Son—the price of my Savior God.

O look at it. Are not the contributions of slavery, the avails of smothered and broken hearts? Of the mother's anguish and of orphans' tears? Will our merciful and compassionate Savior God receive and bless such contributions? I cannot think it.

Who shall step forward and take up this subject? I know if I or any private individual shall press the point, we should be charged with opposing the work of the world's conversion. To such a charge, I plead not guilty. So may you, so may all the friends of the poor slave, and of human rights. But somebody must discuss this subject. The church will not much longer consent to receive into her treasury the price of souls, and thus be accessory to the traffic in God's image.

Will not the secretaries and boards of our benevolent societies take up this subject and discuss it? Whether it be right for the church to receive into her treasury the contributions of slavery? Whether it be right for the church to receive that money, which she knows to have been obtained by buying and selling the bodies and souls of men as chattels, and by robbing God's poor of their wages, and use it in building up the spiritual temple of the Lord?

I say, brother, this subject will be discussed. It must come before our churches. Our ministers in their associations, their presbyteries and general meetings. The quicker it is taken up, the better. There is much inquiry about it. The spirit of inquiry on this subject cannot be, and ought not to be, stifled. The question is "Ought the contributions of slavery to be received into the treasury of the church?" The chief priests would not put the price of blood into the treasury of the Lord. God forbids it. Shall we do it? Shall we receive the avails of a business, which two nations have denounced as piracy, and use it to convert the world?

I know the relations of this question. It involves mighty consequences. Yet, in the name of the Lord Jesus, it ought to be discussed and the truth brought to light. May the Lord guide the church out of the mazes of sin.

Yours, H. C. W.

Extracts from Correspondence.

BR. PORTER.—I send you by the bearer, my annual subscription to your valuable paper. I sincerely hope that you will not be left to suffer for want of publishing the Spectator, as it is a paper greatly needed at this day of prevailing wickedness. It is painful to say that the leading men here are strongly opposed to the principles and objects of abolitionists. But after all the efforts taken, no matter, I am not concerned to know how you came by the money. So I will take the fifty dollars and appropriate it as you desire. But the agent does not know how he got the money. He knows he obtained it by robbing his poor brother of his industry. Has he any right to take it? Is it right for God's people to receive into the treasury of the Lord that which they know was obtained by injustice?

A poor but excellent pastor who stands among the first in the state as to usefulness says:—

BR. PORTER.—Please send the Spectator sent me for the present. I am much embarrassed in my pecuniary affairs, just at present, and have not the money to send you. I hope to be able to assume the taking of your paper again.

The cause of abolition is rising among us, and I think the number of subscribers to your paper will increase.

P. S. If I could receive your paper, by furnishing an article for it now and then, I should be very happy to do it. To retain what I now take, I have given up the use of sugar, and I use no coffee nor tea. I think my family will do the same.

[We shall be much obliged to our friend for his communications, as his practical as well as doctrinal knowledge, will make whatever he writes valuable to our readers. But we would suggest to some of our more wealthy subscribers to pay for his paper, and for others who are similarly situated. We should be glad to have such orders from some subscribers to the stock of the Spectator. En.]

BR. PORTER.—I have made some exertions, and design to make more in behalf of the "N. E. Spectator," to sustain which, the cause of Christ and of suffering humanity demand the earnest efforts of all who love and cherish those noble principles which you so fearlessly and faithfully advocate.

HENRY E. BENSON, son of the late George Benson of Brooklyn Conn. and recently secretary and general agent for the Massachusetts Anti-Slavery Society, died in Brooklyn, on Friday last.

WEEKLY ADVOCATE.—This is the title of a weekly paper, "devoted to the moral, mental and political improvement of the people of color," and we suppose conducted by men of color; published in New York at 150 a year. Wm. S. Jennings is agent for this city.

Missionary Labor in connection with Tract Distribution.

of thousands who now entirely abs. themselves from the sanctuary of God, would be brought under the sound of the gospel. Our new hall filled houses of worship, would be thronged, and a large accession to the number of churches would soon be wanted. All this the Philadelphia Tract Society are endeavoring to accomplish, to effect which, they need 20 more missionaries, and 600 additional Tract visitors.

Friends of the Redeemer, will you not help in this great work.

Good News from Havre.

Extract of a letter from the Rev. E. N. Sawell dated Havre, Oct. 24, 1836.

We had a most solemn and interesting day yesterday, in the chapel. Perhaps I felt more than usual myself, from finding the following note as I entered the pulpit:

"Rev. and dear Sir, I really have faith to believe the Lord hath heard and answered my prayers in behalf of my dear son. Let me entreat an interest in your prayers in the sanctuary to-day, and may the Lord add his blessing to our united requests."

"The above was received from an excellent diond boy, who had offered up many prayers for a prodigal son. He had just returned home, having been absent six weeks, and, having occasion to pass his room, saw him on his knees exclaiming in his heart, 'behold he prayeth!' He accompanied his mother to meeting twice yesterday, and was deeply affected, as were many others."

Another sailor took me by the hand, as we were coming out of the chapel, and, with tears, said, "I bless the Lord, that I have lived to see this day." We have a prayer meeting this evening. I am just starting. I trust the Lord will be in our midst. Pray for us, that our faith fail not. We continue to have full houses.

APPROPRIATIONS by the Executive Committee of the Southern Board.—At a meeting of the Executive Committee, held on Monday evening, the following appropriations were made to the following missionary stations as follows, viz:

To the station at Alameda, for the support of Mr. and Mrs. G. W. Rogers	\$500 00
To the station at Cape Palmas, for the support of Mr. and Mrs. J. L. Wilson	500 00
To the station at Sierra Leone, for the support of Mr. J. L. Merrick	500 00
To the station at Freetown, for the support of Mr. and Mrs. J. B. Adger	500 00
To the station at Monrovia, for the support of Mr. and Mrs. G. B. Eckhardt	500 00
To the station at Liberia, for the support of Mr. J. F. Linnéau	500 00
	\$3000 00

A venerable gentleman was recently passing two or three young men who were at work making hay, on the Sabbath. One of them cost him with this impious remark: "Well, sir, I have elected the Lord out of three Sabbath." The old gentleman replied: "You do not know how that may be, you have not yet settled the account." This well-timed reproof administered a reproof so severe and cutting, that the young Sabbath-breakers dropped their rakes and retired.

NEW BOOKS FOR FAMILIES AND SABBATH SCHOOLS.

(1) Ellen, or Visit of a Rod 15 cts.

(2) Childhood the Spring of Life 9 cts.

(3) The Seasons—etc.

(4) Garden of Eden—etc.

(5) Annals of the Bible—etc.

(6) I. Jonah's Gourd 12 cts.

(7) II. Superintendents Offering—etc.

CLERICAL LEGISLATORS.—The New Haven Herald states that there are four clergymen in the legislature of Connecticut. To what denomination do they belong? Congregationalists are not in the habit of sending their ministers to represent them in the general assembly;—nor do we know of any ministers of our denomination in the state, that would attend to the duties of a legislator, if elected. They have no desire for such a union of Church and State.

Rev. Jonathan Leavitt has accepted an invitation to become the pastor of the Trinitarian Congregational society in Bedford. The installation takes place today.

The Salem street Church have invited the Rev. Wm. Adams, of the Central Presbyterian Church of New York, by a unanimous call, to become their pastor.

NEWS OF THE DAY

CONGRESS.

SENATE.

Mr. King, of Alabama, from the committee on commerce, to whom a resolution was referred from Philadelphia, on the subject of a new custom house, reported a bill making an appropriation of \$100,000 for a custom house in that city, which was ordered to a second reading.

HOUSE OF REPRESENTATIVES.

NEW LEADS.—Mr. Allen of Kentucky offered a resolution proposing an inquiry, by a select committee of 26, into the expediency of granting to the old states of the union, severally, for the purpose of education, such a portion of the public lands as shall give them an equal portion of the same with the new states of Ohio, Indiana, Illinois, Missouri, Mississippi, Alabama and Louisiana have received.

Mr. Allen said that any reason which could be urged in support of the policy of granting lands exclusively to the new states, would be found utterly delusive. He did not wish to withhold any thing from the new states, nor did he regret that they had received so much of the public lands, but he thought it was time to admit the old states to a fair share in the common property. In order that the interests of every state might receive due consideration, in relation to this subject, he had proposed to refer the resolution to a committee composed of one member from each state.

Mr. Davis of Indiana, offered the resolution as one which contemplated the most iniquitous injustice to the new states. The new states, he said, had already, by the assumption of a most unjust ratio of distribution been defrauded out of their rightful share of the revenue arising from the sales of the public lands. His own state had lost more than one half of their just share, by the adoption of the ratio of representation as fixed in 1830, instead of taking the ratio of population in 1830.

EXTRACTS FROM CORRESPONDENCE.

Though one third of the session has already elapsed, no one act of public importance has yet been passed, or even mentioned, in either House. In the mean time, the calendars of both Houses exhibit an unusual number of highly important bills, to say nothing of the measures still expected from the calendar. The first for debate is unappreciable. Though this is the most and commonly considered the business session, the public business is kept more behind hand than it was at the same stage of the last session.

MICHIGAN.—The Senate has, at length, determined to admit Michigan, and to recognize the authority of the second convention. So the bill and preamble are taken in the same shape in which they were reported. Mr. Calhoun spoke to day, against the passage of the bill, after having vainly attempted to procure such an amendment to the preamble as would free the bill from constitutional objections. The speech was one of great interest. The more so as it had no direct bearing upon any mere party question. It related to high constitutional principles. He was anxious to see the state admitted into the union. It was a noble act, holding a beating heart, and a commanding situation, and a peninsula, which he said it had been compelled to cross. It was a state, and the question was upon its admission.

MICHIGAN.—The bill received its final passage on Thursday evening, by a vote of 25 to 10. Those opposed to it, did so on the ground that the second convention which accepted the terms of admission as reported by congress, was irregular and informal. The year and day were as follows:

Yea—Messrs. Benton, Brown, Buchanan, Dana, Fulton, Grundy, Hendricks, Hubbard, King, of Alabama, King, of Georgia, Linn, Nicholas, Niles, Page, Parker, Rives, Robinson, Sevier, Strange, Tallmadge, Tipton, Walker, Wall, White, Wright, &c.

Nay—Messrs. Bayard, Calhoun, Clay, Crittenden, Davis, Kent, Moore, Prentiss, Southard, Swift—10.

THE NEW LAND BILL.—The following is an abstract of the bill, "To prohibit the sale of public lands, except to actual settlers, in limited quantities," reported by Mr. Walker from the Senate committee on public lands, and made the order of the day for the 1st of January.

This bill is the more important, inasmuch as it is the administration project for reducing the revenue to the wants of the government. The amount of revenue which under this bill will accrue from the public lands, is estimated by western men at three millions a year.

Sec. 1. Hereafter no person shall be permitted to purchase, by entry, or at public sale, more than two sections of public land. Each purchaser shall, previous to a purchase, file an affidavit with the register and receiver of the land district, declaring that such land is sought to be purchased for the use of the applicant and for actual settlement, and not for sale or speculation; that such applicant is at least 18 years of age, and has not previously purchased any lands of the United States, which, with the quantity then purchased, would exceed two sections.

Sec. 2. Such applicant shall forfeit the land and purchase money, unless within five years after the purchase, he shall prove, by sufficient evidence, before the register and receiver, that he has erected a dwelling house on said land, and cleared and cultivated the same, and that he has resided thereon. A patent shall then, and not before, be issued for the land, and the contract of sale, lease or mortgage, before made, shall be null and void.

Sec. 3d. Gives pre-emption right to actual settlers, (i. e. squatters) to the extent of a quarter of an acre, embracing their improvements on the same, at \$1.25 per acre, provided it be proved that the applicant occupied and cultivated said land, before the 1st of December, 1836. No patent for the land shall be issued till five years after the application, and then it shall be forfeited, unless proof shall be given of actual occupancy within the time.

Sec. 4th. Under the provision of the above, section, any owner of a farm or plantation may enter any adjoining land subject to sale at private entry, not exceeding one section in the whole.

Sec. 5th. The register and receiver are empowered to administer oaths, and any person falsely swearing shall be deemed guilty of perjury, and on conviction before any competent court, shall be punished accordingly.

Sec. 6th. All lands of the United States shall be subject to subdivision into not less than a quarter-section; and all lands of the U. S. sold hereafter, shall be liable to taxation by state authority, from the time of the original entry or purchase. This act shall go into effect on the 1st day of May next.

MASSACHUSETTS LEGISLATURE.

The legislature of this commonwealth convened at the state house on Wednesday, when an unusually large number of both branches were present. The Governor, attended by the council and secretary, administered the oaths to the members elected, in their respective chambers.

The Senate proceeded to elect Horace Mann, of Suffolk president. The votes were for Mr. Mann 21, for Mr. Parker, 13, Mr. Hudson, 1, and Mr. Cushing, 1. Mr. Charles Calhoun was re-elected clerk, with 22 votes, William Thomas, 3, and P. L. Hall, 1.

In the House of Representatives, George Blake, the senior member from Boston, called the House to order, and presided during the preliminary proceedings, according to usage. Luther S. Cushing, was re-elected clerk, by 640 votes. There were seven votes for Moses Rockwell and Rantoul, probably given by mistake.

The clerk after being sworn, took the chair, and the House proceeded to re-elect Julius Rockwell, for speaker. The votes were for Mr. Rockwell, 357, Robert Rantoul, 216, and three scattering.

The House passed an order authorizing newspapers for the members, not exceeding two daily.

Messrs. Rantoul of Gloucester, Kimball of Worcester, and Blake of Amherst, were joined on the part of the House to the joint committee on rules and orders.

Probate and Chancery—Kimball and Blake of Boston, Kimball of Worcester, Chapman of Greenfield, Daggett of Attleboro', Williams of New Salem, Abbott of Lowell.

Finance—Jellison of Boston, Thayer of Braintree, Sutton of Salem, Stowell of Peru, Abbott of Andover, Allen of Northfield, Williams of Haverhill, &c.

Engaged Bills—Sargent of Boston, King of Danvers, King of Rochester, Matton of Amherst, Twining of Sandisfield, Folsom of Hingham, Bowles of Springfield.

County Estimates—Clark of Enfield, Little of Mashfield, Towne of Belchertown, Brown of Shirley, White of Fitchburg.

The Pay Roll of the State—Lafin of Lee, Walker of Taunton, Ellis of Plympton, Field of Quincy.

Change of Names—Crocker of New Bedford, Bryant of Bridgewater, Wilder of Lecomminster, Hovey of Buckland, Fearing of Hingham.

Public Buildings—Brooks of Cambridge, Brown of Boston, Pickering of Lowell, Barnes of Pittsfield, Stebbins of Springfield.

CHAPLAINS.—The House of Representatives balloted for a chaplain, but not making a choice on the first ballot, it was voted that the Rev. Mr. Stow of Boston, and Rev. Mr. King of Charlestown, the candidates having the highest number of votes, should be invited to officiate alternately during the session. The whole number of votes on the ballot was 491; necessary for a choice 246. Rev. Mr. Stow (Baptist) had 180; Rev. Mr. King (Universalist of Charlestown) 158; Rev. Mr. Fairchild (Congregational of South Boston) 57; Rev. Mr. Case of South Boston (Unitarian) 16; Rev. Mr. Snowdon (colored) 7, and the rest were divided over two votes each amongst a number of other clergymen. It has now become a custom established by the practice of three last Houses, to appoint the two gentlemen having the highest number of votes on the first ballot.

The Rev. Nehemiah Adams, (Orthodox) of the Essex street church, was elected chaplain of the Senate, receiving 22 of 24 votes.

SCHOOL RETURNS.—Mr. Bigelow, the secretary of state, to whom, by a resolve of the legislature, returns are required to be made of the state of the schools in this commonwealth, has, in compliance with the resolve, made an abstract of these returns, and caused it to be printed for the use of the legislature. This abstract, which is very elaborately and carefully compiled, contains a great mass of information, arranged in a tabular statement of forty eight large quarto pages. It gives a very complete statistical view of the schools of this commonwealth, with the omission of sixteen towns only in the 305, of which the state is composed. The very thorough and laborious manner in which this information is arranged does great credit to the secretary.

We annex the accompanying table, which shows the aggregate numbers of the several classes of pupils, and teachers, the sums expended, &c. Cities and towns from which returns have been received, 257

School districts	2,810
Children between 4 and 16 years	116,912
Male instructors	2,152
Female instructors	2,516
Average number of scholars attending academies and private schools	28,758
Towns having local school funds	87
Amount raised at last annual meeting for "paying wages of instructors, &c."	\$356,004.94
Whole amount raised by tax for support of common schools, (including the preceding item)	391,903.96
Amount raised by voluntary contributions to support common schools	47,593.44
Estimated amount paid for tuition in private schools and academies	320,642.53
Whole amount raised during the year, in 29 towns and cities, for support of common schools, and tuition in private schools and academies	\$766,220.93

Average number of children attending common schools, 6,547

Average attendance on private schools, 4,000

Number of instructors of common schools, 144

Amount raised by tax for support of common schools, \$58,000

Amount (estimated) paid for tuition in private schools, \$100,000

GRECE.—In ancient times the Peloponnesus had 111 towns, and nearly two millions of inhabitants. The Moors of the present day scarcely contain four hundred thousand souls! The Greek government had not been able to obtain an exact enumeration of the existing population until the year 1831, when the peninsula was ascertained to possess 305,805 inhabitants. The most recent accounts are those obtained by the board of political economy in Greece, and it hence appears that the present numbers (1836) are 685,626 for the whole kingdom. These numbers are distributed as follows:

The Moors—Achaia and Ellis	86,579
Argolis	89,340
Arctolia	80,871
Messenia	61,035
Laconia	60,550
	373,675

Hellas—Achaia	45,000
Laonia and Phocia	43,740
Attica and Boeotia	74,552
	163,292
Islands—Euboea, or Negropont	41,525
The Cyclades	105,134
	146,659
	685,626

Sir Robert Peel has accepted the office of Lord Rector of Glasgow university.

The Delaware is completely closed by ice. Early yesterday morning Jan. 3, the steambest State rights forced a passage through the ice round the lower part of the island to Camden, which enabled the ferry boat William Way to make several trips to and from Camden.

FIRES.—The cotton factory of the Wilder manufacturing company, in Lecomminster, owned by Messrs. Bruce & Gage, was destroyed by fire on the 3d. The fire when discovered had made such progress in the interior of the building as to prevent the removal of any of its contents: the whole of which, including the account books, were destroyed. Loss estimated at \$300,000—\$200,000 of which were insured at the manufacturers' office in Worcester. The fire is supposed to have been the work of an incendiary.

NEW YORK.—The legislature met at Albany on Tuesday of last week. Edward Livingston, was chosen speaker of the House of Assembly, having been nominated in caucus on the preceding evening. Mr. Livingston had 89 votes, and Luther Bradish, the whig candidate, 27. On the same day, Gov. Marcy sent in his message.

CINCINNATI.—An application has been made to the city council, in compliance with the resolution of a large popular meeting, for an appropriation of \$600,000, to be expended in the purchase of public improvement, viz. the Charleston and Cincinnati rail road, the Whitewater canal, and the Springfield rail road. The city council has decided to refer the question to the people of the city, and directed that a vote shall be taken on the question on the 3d day of January inst.

The directors of the Boston and Worcester rail road, at a meeting held on Wednesday last, voted to declare a dividend [annual] of five per cent, payable on the 20th inst.

It was lately reported that Dickinson College, in Pennsylvania, had been burnt. The report arose from the burning of a building of little value used as a grammar school, connected with the college.

THE PILOTS.—The feelings of a community have been shocked by the reputation of marine disasters at the entrance of our harbor, accompanied with unusual suffering and loss of life. These disasters are chargeable, not only upon the pilots, whose negligence, we hope, will bring the legislature to reform the system. The present law is such that the pilots are almost bound together in industry, and yet seem all the emulous of industry. Our worst apprehensions are, that the sinking vessels which occurred so recently on the coast of Bristol, would have aroused them to some effort to prevent the recurrence of similar disasters. But they cried, "a little more sleep, a little more slumber, a little more folding of the hands to sleep." In the mean time the dark Mexico arrived off the coast, and loaded signals of distress for days, was short of provisions and fuel. This was on Saturday last. She sight on that day have been brought safely into port; but no pilot was to be obtained. During the night she was driven out to sea by a strong wind, lost recovered her position, and lay off and on, waiting for a pilot. She waited in vain, and the consequence was, that during the intense cold of Thursday night, she sank, and of the one hundred and sixty souls on board, all but eight were strangled dead and frozen corpses on the shore of Long Island. These deaths are in an important sense chargeable upon the pilots. For four days, the condition of the Mexico called for the service of the pilots, and if that service had been performed, even at the late rate of \$100 a day, these ghastly corpses would not have been joyous with life. A fleet of vessels were off the port at the same time with the Mexico, and all were neglected. The present pilot system is a disgrace to our city and State, and calls upon us all to exert ourselves to find out the best remedy, and bring it into immediate operation.

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MARYLAND.—Gov. Thomas W. Veasey was on Monday last re-elected by the legislature of Maryland, governor of the state, by a nearly unanimous vote.

The President's health is still feeble, and the present sentiment which he expresses in the Message that he will not "be spared to enter upon that retirement which is so suitable to his age and infirmities," has, it is said, become confirmed in his mind.

PROVIDENCE RAILROAD CASES.—The verdicts were as follows: For Howell, who received great bodily injury \$2,250; James Thompson, who lost the calf of his leg \$2,250; Mordock, who received an internal abdominal injury \$4,000; White, fracture of thigh bone and shortening his leg one inch \$1,500; Cummings, who had his collar bone broken, and deformed from the hospital \$175; Russell, who broke his fore arm, and also deformed \$175. Total \$3,500. After these verdicts were rendered, the counsel agreed upon a verdict to be given the jury without evidence or discussion for Lieut. John A. Russ for two thousand dollars—making in all, eleven thousand three hundred and fifty dollars.

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